

main so if the leaves be withdrawn? Has the Society of Friends not contributed, more in proportion to numbers, to the ranks of the reform associations than any other, and does it manifest good faith in the power of truth, to doubt its competency to convert the members of a society embodying as good elements for the works of reform as any other?

There are several points on which I perceive I have not touched. J. B.'s answers and non-answers to my interrogatives require special notice but I must desist.

I regret to find it impossible to avoid prelixity—again I regret to have occasion to use the weapon on a friend, and an esteemed one, which the claims of humanity require should be directed against the strong arm of tyranny. I hail every instrumentality for the overthrow of slavery with delight, and cannot condemn the liberty party man, come what may, nor Whig Abolitionist.

It is my duty to endeavor to convince the world that my opinions are correct—it is the duty of every other to do the same, and to deny that another is not acting honestly and conscientiously, is to do what we condemn when done by another toward us.

I have hitherto found much more cause to reprove the Society of Friends than to exculpate them, but in the present case I consider the damages laid quite too high.

B. B. DAVIS.

ANTI-SLAVERY BUGLE.

SALEM, JANUARY 2, 1868.

"I love agitation when there is cause for it—the alarm bell which strikes the inhabitants of a city, saves them from being burned in their beds."—*Edmund Burke.*

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

THE NEW YEAR.

Another year has passed from earth to bear the record of man's deeds to the presence of the Most High—to tell of the hopes and fears that stirred the human heart, of the promptings of charity and benevolence, of grasping avarice and relentless cruelty, of duties performed and of duties omitted, of all the acts which mark the checkered existence of every man and render him a blessing or a curse to his fellows. Standing upon the threshold of another year, it is well for us to look into the Past.

And as we scan the path we trod, Its scenes of joy, and hope, and fear, To consecrate ourselves to God Throughout the coming year.

Whatever of joy may have been mingled in our cup, whatever of happiness may have been our lot, we know that there are many in our land to whom the year that is just past brought no relief, who still wearily clank their galling fetters, and sit pining in captivity. Oh, how like mockery to the slave of this land must sound the general greeting of "A happy New-Year." To three millions of our citizens that phrase has no joyous meaning. The plundered husbands of this land, whose companions have been bartered for gold, the many Rachels who weep for their stolen children, the brothers and sisters who have been torn from each other's embrace, all of these enter upon the new year without joy and without hope. And why is it so? If the advent of 1815 found the chain fastened upon the suffering bondman, why was not that year made the year of his enfranchisement? Why was he not in '45 "redeemed, regenerated, and disenthrall'd by the irresistible power of the Genius of Universal Emancipation?" The answer will be found in the fact, that that power was not invoked; and upon the Christian professors, and especially upon the clergy of our land rests the enormous guilt of continuing the horrible system of American Slavery. The Church has refused to "remember them that are in bonds as bound with them," the clergy have refused to "preach deliverance to the captive," and with scarcely an exception both Layman and Priest continue to "strike hands with thieves and robbers, and consent with adulterers and murderers."

Let the friends of the slave resolve that another year shall not pass by without witnessing a greater effort for his redemption. Let them gird themselves anew for the contest, and instead of finding an excuse for their own neglect in the lukewarmness and indifference of others, as too many have done, let them regard it as an evidence that there is more need for their labors, that greater zeal and activity are demanded at their hands. A great and arduous work is before them. The Church and Clergy are to be converted, or else their denominations and order will be dashed to pieces. The public mind has to be regenerated, and led to see the Truth, not dimly as through a glass, but clearly as the sun is seen in the cloudless sky. The great heart of humanity may not be stayed in its throbbings, its pulsations are strong and true, but Priestcraft with its quack pretensions, its solemn mysteries, and magical incantations

has deluded many, and made its followers believe a lie. They have turned away from the simple teachings of Truth, the echoes of that voice which filled the hearts of the Judean poor with hope and gladness, comes to them with no pleasant sound. The Priesthood has long enough ruled in the world, has long enough been a stumbling block in the way of reform, and the people must all be brought to see the corrupt character and evil tendencies of that order.

In the regeneration of public sentiment, in the dissemination of anti-slavery truth, all can labor if they will. Let each one who feels an interest in the cause of suffering humanity, go to his neighbors and reason earnestly with them as though his own kindred were the fetters, and so appeal to their sympathies that they will become desirous to search out the cause they know not, and to make themselves acquainted with the condition of the bondman, and familiar with the means by which his deliverance is to be effected. If all who profess to hate slavery, will but live a consistent anti-slavery life, rising their influence, and giving of the means with which God has blessed them in order to effect the emancipation of the slave, how joyously to him will seem the sun that wakens into being the new distant '47, and as we grasp his unfettered hand our wish of "A happy New-Year" will be no unmeaning phrase or bitter mockery, but a foreshadowing of that freedom in which his unfettered spirit shall thenceforth live, and move and have its being.

TO OUR SUBSCRIBERS.

We have nearly completed the first half volume of our paper, and now we begin to feel somewhat acquainted with our subscribers, and think we may safely appeal to them for help in the arduous undertaking of disseminating truth and light on the subject of slavery. It was said, in olden time, the Truth shall make you free, and as it was then in spiritual things, even so it is now in spiritual and temporal affairs. The fires of Truth alone can melt the chains from the slave, they alone have power to cleanse the heart of this guilty nation from the sin of oppression. Water, nor aught of material nature can wash out this stain of blood-lust—human legislation is as powerless when applied to moral impurity, as the heavy blows of the reformer upon the metal he designs to purify. It is the fire of Truth alone that can burn up the dross, that can melt and subdue, and change the heart, and cause it brightly to reflect the image of God, who is the Author of Truth. How beautifully was this idea expressed by the Prophet "He shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." It is God, it is the spirit of all Truth that can effect this work. Let us not then apply any other agency. Let us not give countenance to the application of means which will assuredly be powerless.

If Truth be the agency then, let it be spoken boldly and fearlessly, let us never flatter, even though Church and State, friends and relatives, the names we have venerated, and the institutions we have been wont to cherish, should fall under the deepest condemnation from its utterance. But let us love righteousness better than sect, or party, or institutions—better than father or mother, brother or sister. We need never fear of success, the cause in which we are engaged is not ours, but God's—and unless He can be filled in his purposes, unless man shall become superior to Omnipotence, and brute strength more powerful than Truth, the anti-slavery enterprise will succeed, and we believe the day is not far distant when our enslaved countrymen shall cast aside their fetters, and stand erect in the dignity of their manhood.

But although the cause is in the hands of Him who can but triumph, yet it is through the efforts of his friends that the prisoner's door is to be opened, and the captive set free, and act in proportion to their exertions, will the day of his redemption draw near. We call upon you all then collectively and individually to exert yourselves for the conversion of the people to the doctrine of immediate emancipation, to the doctrine of no union with that which has a taint of slavery. We ask you to extend the circulation of this paper. You are sufficiently acquainted with it now to know that it is a thorough-going Old Organized, Dissolution periodical, and if the position it maintains—the great brotherhood principle, the loving thy neighbor as thyself—be true, then labor to put it into the hands of those around you, that they may be benefited by its contents. If we cannot stand in ecclesiastical connection with our blood-stained brother at the South, without incurring the responsibility of his guilt, then extend the circulation of this sheet, for that is a position it strongly defends. If we cannot remain in connection with the American Government—that mighty Juggernaut—without being polluted with the blood of the victims that are daily crushed beneath its wheels, then give general circulation to this paper, for that is

one of its fundamental doctrines. Now who will send us the name of his friend, his relative, or his neighbor as a subscriber? Who will exert himself or herself to get one or more new names? May we not hope that every one of our readers will do so? You might, by a little exertion, soon double our subscription list, and give a far more extensive dissemination to the truths we advocate. If your own relatives had the fetters of slavery on their limbs, if its iron had pierced their soul, and your neighbor either knowingly or ignorantly sustained their enslavement through the government, or sanctioned it in the church, how ardently would your labor for his conversion, and how gladly would you embrace the opportunity of placing in his hands a paper, which would, in its weekly visits, present facts, and arguments, and appeals calculated to overthrow the system under which they were enslaved. And if he felt too little interest in the subject to subscribe himself, how would you rejoice to present it to him, if he would but accept it as a gift. And as you would do in that case, so do in this. Present him with a year's running of the "Anti-Slavery Bugle," and we will do what we can towards converting him, so that he may become a willing subscriber at the end of that time, so that he will not only gladly take it himself, but will follow your example, and present a copy of it to some of his friends. Try what you can do, and you will be astonished at your success. Send on the names, friends, without delay, for we wish to have a much larger subscription list when we enter upon our second half volume.

We would remind our subscribers that the published terms of \$1.50 per annum require payment in six months from the time of subscribing.

As soon as we find room we shall insert the communications with which we have been favored by M. B. Samuel Brooke, Harriet N. Torrey, H. E. Smith, T. Wickesham, and S. J. Clark. Also one in answer to the queries of Wm. Griffith.

A communication from F. has just been received, had it come to hand last week we would gladly have given it a place, but it is not so appropos to the present. We would be glad if the author would alter it to suit the times.

We are indebted to Messrs. Shreve of the House of Representatives, and Lewis, Clerk of that body, for State Documents.

THE BAPTISTS.

Some of the Northern Baptists, who are tainted with Abolitionism, have insisted that since the separation which took place in their denomination, the Northern portion ought not to be regarded as pro-slavery. We have always thought otherwise, and we perceive that a correspondent of the *Boston Journal* over the signature of "A Baptist" is of the same opinion, at least so far as to hold that the relation of northern and southern churches is not changed; the writer even denies there has been any separation in the Baptist church. The following extracts are from the communication referred to.

"There has been a withdrawal on the part of the South from the Baptist General Convention, which was established chiefly for Foreign Missionary purposes. But that withdrawal in no respect affects the order, the independence, or the fellowship of Baptist Churches. The Church relations both of the South and the North remain precisely the same as they were before this recent schism in the missionary body."

"As there was no one church extending through the country to be torn in twain, the rent has not taken place but the churches of this denomination hold precisely the same relation to each other which they have always held, viz: good will to all—compassion to worlds those who are supposed to deserve it—and the entire independence of each church as to authority or dictation from all other bodies, ecclesiastical or otherwise. There is therefore no Church schism among the Baptists, as has been represented."

ANNEXATION.

We announced in our last that the annexation resolutions had passed the House; on the 22d of Dec. they were crowded through the Senate, 31 voting for, and 13 against them. We have neither time nor space to say much about them this week, but design noticing them further in our next paper.

BLACK LAWS OF OHIO.

Public sentiment in this State is rapidly undergoing a change in reference to what are generally known as the Black Laws. The more thoroughly they are understood the more rapid will be this change—at least in reference to some of them. The notorious fact that many of them are dead letters—those that require negroes to have certificates of freedom—inflict a penalty for hiring a black—require a bond of \$500 for good behavior, on entering the State, &c.—is of itself an argument in favor of their modification or repeal; for the retention of unexecuted laws on our statute books, has a tendency, as has always been conceded, to diminish respect for all law. It is unwise, in the highest degree, to enact a law which cannot be enforced, and if such laws do occasionally find their way in our code, the sooner they are expunged, after

their inutility is shown, the better. But, when such laws are palpably wrong, unjust, unwise, inconsistent with the spirit of our institutions, we cannot be surprised that the public attention in this State has been awakened on the subject of the Black Laws, but a short time. Last winter petitions were presented by the score, from all parts of the State, in favor of their repeal. During the present session scarcely a day has elapsed, without witnessing the presentation of memorials on the subject. These facts indicate plainly that the time has come or will soon come, when action cannot be longer delayed.

Our own convictions have been urged repeatedly, and we have seen no reason to believe that they are erroneous. Against the law for excluding colored testimony, there are so many cogent and conclusive arguments that we have felt constrained to speak out again and again. The safety, the interests, the rights of the white citizens of the State, demand the modification of this law. Men of all classes and all parties should arise and protest against a law that debars them from introducing the testimony of a reliable witness, because his or her skin happens to be a shade darker than that of a neighbor. It is an insult to common sense and common honesty, to say that our juries and Courts shall not be entrusted with the right of deciding for themselves as to the validity of testimony introduced. If we are willing to entrust them with this discretion in reference to whites, what good or valid reason can be given why similar discretion may not be entrusted to them in reference to blacks? The law has thrown an ample shield around all, to guard against any evil consequences that may threaten in the one case, as all admit; and why will the same shield not be equally effective in the other? To say nothing, then, of the rights of the blacks—their importance of a change in the law, in order to protect them and their rights—what is due from the magnanimity of the many to the weak and powerless—there are a thousand good reasons, bearing upon our own interests and rights, which should impel us to say, by our laws, to the Courts and Juries of the State, you shall decide as to the credibility of testimony submitted to you, in the administration of justice.—*Ohio State Journal.*

CASE OF THE ABDUCTED CITIZENS.

It will be a source of grief and indignation to the citizens of Ohio to learn that the General Court of Virginia adjourned on Tuesday, the 16th inst., without coming to a decision in the case of the abducted citizens. The paragraph below from the *Richmond Whig*, of Thursday, will explain the position of the case on adjournment. Can it be possible that the citizens of this State who have been abducted and conveyed forcibly into Virginia, are to remain incarcerated in the jail of Parkersburg for an indefinite period of time—at the pleasure of the authorities of a State which has no jurisdiction over them rightfully? The rights of the people of Ohio have been trampled with in this matter—shamefully trampled with. We wish to preserve all proper respect for the authorities of our sister State, and to avoid any course calculated to inflame the public mind in this State, but we can find no language adequate to convey a proper sense of the feelings this long persisted in wrong has awakened. We cannot believe that the authorities of Virginia will longer retain in confinement the abducted citizens, though they may still endeavor to delay the surrender of the kidnappers.

THE GENERAL COURT.

"The Court, which has been in session since the 1st inst., adjourned on Tuesday, without coming to a decision on the celebrated Parkersburg case—the Commonwealth against Garner and others for kidnapping. It is understood that there were fourteen members present, who were equally divided as to the question of jurisdiction. The fifteenth appearing, was undecided on the point at issue, and the case was accordingly adjourned over to the next term to be held in June."

The *Richmond Enquirer* contains a notice of the course of the General Court on this question, and states that twelve of the fifteen judges agreed in claiming jurisdiction to the actual water line, let that be where it may at the time of any occurrence rendering necessary the vindication of this claim. This, of course, when the water is high, would give Virginia jurisdiction over territory extending even for one and two miles into our own State, and covering wharves and farms. The same claim, if set up by Kentucky, would bring a considerable portion of Cincinnati under the jurisdiction of that State. There are few towns on the Ohio river that may not thus be brought under the jurisdiction of Virginia, and removed at particular times beyond the jurisdiction of our own State, for they cannot at one and the same time be under the jurisdiction of both. But this claim cannot be sustained. The question will, in all probability, be brought before the Supreme Court of the United States, by legislative authority, so as to obtain a final decision vindicating Ohio's right to jurisdiction to the centre of the channel.

We suppose that the statement of the *Enquirer* is erroneous. It differs from that given by the *Richmond Whig*. The statement of the latter is corroborated by one from Mr. Vinton, addressed to Gov. Bartley. There are fifteen judges on the bench of the General Court. One was unprepared to give an opinion, having been absent during the discussion of the case. The others were equally divided on the question of jurisdiction. Judge McCombs designs, says the *Enquirer*, to call a special session of Court at Parkersburg, and let the prisoners out on bail.—*Ohio State Journal.*

Mr. Richardson, who has heretofore been on an anti-slavery mission to Morocco, has now gone on a similar errand, as far as Guadalupe, the great commercial depot of Northern and Central Africa. His principal object is to collect statistics in regard to the slave trade.

The Mississippi river has been frozen over so that teams crossed on the ice at St. Louis.

For the Anti-Slavery Bugle. OHIO LEGISLATURE.

Since our last there has not been much of interest before the State Legislature. The usual number and variety of petitions have been presented, and in this respect the history of one day's proceedings is the history of all. Those who think the agricultural interests of the State should receive more attention are petitioning to that effect. Wool-growers are demanding protection in the form of a tax on dogs. The advocates for the erection of new counties are straining every nerve to have the State newly mapped, while those who are opposed to that measure, are endeavoring by petitions and otherwise to influence their Representatives against it—the discussion in such case will doubtless be made with less regard to the wishes of the people, than for political effect. Some are trying to effect a change in the License law—the number of petitions sent in by such is an evidence that those who are pushing this measure do not lack zeal.

Another subject of interest brought before the Legislature by petitions is that in reference to the protection of burial places. In some of the Northern counties, where of late, graves have been repeatedly violated, the feeling appears to be strong and general. A Bill has been reported in the Senate "to provide for the inviolability of places of human sepulture," and will doubtless pass.

Some who have become convinced that hanging is not as the clergy teach, one of the ordinances of God, are endeavoring to abolish the death penalty. Heaven speed their labors. Quite a number of petitions have been presented on that subject, but not as many as we could desire.

In the House a petition was presented by Mr. Gallagher, signed by T. Barton, Maria L. Wildman and 84 others, citizens of Greene and Clark co., for the passage of a resolution requesting our Senators and Representatives in Congress to oppose the annexation of Texas, as in case of a failure of their efforts, to resign their seats in Congress, thus declaring that the Union is virtually dissolved, &c.—referred to the committee on Federal Relations.

Petitions for the repeal of the Black Laws continue to pour in; we have little faith however that the present Legislature will wipe that stain from the Statute Book.

The foreign news, by the Acadia possesses much interest. Cotton has suffered another declension; the railroad speculators are mostly used up; iron is falling in price; and the prospect of the suffering of the poor in England and Ireland during the winter, in consequence of the failure of the potatoe crop, is appalling.

CANADA.—We learn from the Quebec Mercury, that they have cold weather in that latitude, and a scarcity of fuel in the city.—The thermometer on the morning of the 11th, was at 24 below zero, with a strong north-west wind.

IRELAND.—On the morning of the 12th inst., at Franconia, N. H., the mercury fell to 33 degrees below zero, and the spirit thermometer to 28 degrees below.

The Murfreesborough (Tenn.) Telegraph says:—"We were greeted on Monday with snow 15 inches deep."

The St. Louis Retailer of the 4th inst., says: "Our harbor is about shut up by the ice; the river between the city and Bloody Island is being quite frozen over."

A portion of the Telegraphic Wires, on the route between Philadelphia and Baltimore, was wantonly torn down on Sunday night.

WIR IN CONGRESS.—During the debate in Congress on Monday upon the reception of the anti-Texas petitions, Mr. Johnson of Tenn., sent up to the clerk, to read some slave advertisements in Boston papers of the years 1744-5, which is said to have made much merriment. This may be very witty—but the only point we can see in it is, that there is a difference of a century between the civilization and Christianity of Massachusetts and that of the South.—*Boston Whig.*

At Galveston, Texas, previous to the 18th, the weather had been severely cold, ice forming to the thickness of half an inch.

FREEZING TO DEATH.—The cold has been intense on the Pennsylvania mountains. The Cumberland Civilian says that Mr. Thomas Hickey, an industrious German mechanic, having been taken with an attack of the cramp on his way home, was unable to proceed, and was found next morning in a dying condition. The Civilian learns also that a man at Mount Savage froze to death the same night—and another at Frostburg. We also learn from the Howard (Md.) District Free Press that Rev. Moxley, Esq., was frozen to death one night last week by exposure to cold. Mr. Moxley, was about 70 years of age.

CONVENTIONS.

STEPHEN S. and ABBY KELLEY FOSTER will hold meetings at New Brighton, Pa., on Sunday the 4th of January.

At Pittsburgh, commencing on the 6th of January and continuing several days. New Castle, on Saturday and Sunday the 17th and 18th of January.

Mercer, on Tuesday and Wednesday the 20th and 21st of January. These meetings all commence at 10 o'clock. A. M.

ANTI-SLAVERY MEETING.

J. Elizabeth Hitchcock and Benj. S. Jones will lecture on next Saturday evening and on Sunday at 10 o'clock, a. m., and at 2 p. m., at the Lyceum Hall near Westville.

RECEIPTS FOR THE "BUGLE"

FROM DECEMBER 18th TO THE 31st.

A. H. Merrill, Jacquet, Jos. Carroll, Ravenscroft, M. Metzger, Jesse Nichols, John Allen, Eans Wood's, Columbus, E. P. Townsend, Fullston, J. C. Houghton, Rontdown, Isaac Johnson, A. Votaw, New Garden, Jas. Davis, Pottersville, S. Harris, Mr. Union \$1 50 each.

A. H. Willis, Freeport, John Craven, Fullston, \$1 each.
PLEASERS.—Isaac Johnson, \$1, M. C. Griffith, M. Wireman, A. M. Robinson, each 25 cents.